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The
ANSGAR LUTHERAN

esent Struggle Is Not Between East and West
tween God and Man

ving under Communist Rule can be good for Christians

By Professor Hromadka

r. Hromadka is Professor of the Janhaus Theological Faculty at Prague University and was one of the Delegates at the Evanston Assembly last year.

ce 1948 a political, social and mic revolution has occurred in ountry under the leadership of Communist Party which is the e party in a coalition govern-

siness is now mainly run by eratives or state co-operatives. old middle class has become ab- d into the workers. And, with l gains, we havelost agood deal rally. That is the way with utions. Our climate is no more of liberal, democratic civiliza-

out one person in six in Czech- akia is a member of the Com- st Party. Many of these are pietists who cross themselves to speak) whenever a Com- ist saint's name—say Lenin's— entioned. But there is a core of -thinking Marxists who have a -cut ideology which believes stianity to be pre-scientific ful thinking that reconciles le to the frustrations of life that inevitable in a presocialist d.

ey are convinced that, as scien- education increases and as, be- e of social changes, life becomes frustrating, religion will just away because it will no longer

We reprint this article by Dr. Hromadka, who is a Protestant theological professor behind the "iron curtain." We may not agree with everything that he says, yet we must agree with the main point in his message.

We have a certain admiration for his faith and conviction. He could have stayed in the U.S.A. to teach, but he says that he deliberately went back to his native land to work in his church.

perform any function. Meanwhile (they say) it is being used, consciously and unconsciously, by Christians who fear social changes, as a rallying-point of the Old Order. It is therefore politically suspect and, although there is no persecution, the Communists are quite open in their belief that their educational and social system will gradually kill it.

This is the atmosphere, in any country or century, in which real faith in God comes to birth and thrives—although the Marxist ideology has, on the other hand, carried many people also away from God. For real faith and the Church are constantly getting confused with, and covered up by, the intellectual and cultural systems that they have created. If so the epochs when Faith is its normal and most effective self are those in which society is abnormal—epochs of perils, anxieties and destructions. When everything is shaken only the unshakeable things remain.

So these are great days in which to be a theologian—or any Christian—in Czechoslovakia. It is always difficult—indeed impossible apart from divine grace—to liberate oneself from the shaping that our wishes and our environment give to the self. The Marxists help us Christians to do this when they ask in effect, "Are you really the Church of Jesus Christ—or a human institution that is a relic of a past culture and a camouflage upon realities?" And we see that a lot of our "religion" is indeed the latter.

I am sometimes asked abroad if I am forced to alter my theology and my teachings. I am—but not in the sense my questioners mean. Marxist theory and practice drive me into the deeps of theology. I have to relearn it every day. I have to penetrate down into the living experience of Abraham, Isaac and Moses, of Jeremiah and Isaiah, of Jesus Christ and of the apostolic

(Continued on page 13)

News and Notes

NORTH DAKOTA-MONTANA DISTRICT

By Mrs. Alfred Jensen

The Women's Missionary Society of the North Dakota-Montana District held its 19th Annual Convention June 11, 1955 at Trinity Lutheran Church near Kenmare, N. D.

In the absence of the president and vice-president, Mrs. Johan Petersen, acting-president called the business meeting to order. Mrs. E. Petrusson led in devotions from I John 3.

A very hearty welcome was then extended to all delegates and visitors by Mrs. Lydia Bird of the local Dorcas Society. She greeted us from I John 3:1. Then, Mrs. Clarence Nelsen, also from the local church, sang so beautifully, "Bless This House."

Mrs. Alfred Jensen had been appointed Secretary and Mrs. Kenneth Petersen Treasurer, Pro-tem.

Delegates present numbered 28 and 6 pastor's wives, making a total of 34 voting members present.

Minutes of last year's meeting was approved as read. The Treasurer's report showed an income last year of $1,052.97 and disbursements, $1,031.35, leaving a balance of $21.62.

Treasurer's report was found correct by auditors Mrs. Silas Larsen and Mrs. Kenneth Petersen.

Statistical Secretary, Mrs. Fred Larsen, reported the 14 W.M.S within the District had a membership of 394. She pointed out the total membership had decreased from the two previous years. The report also stated 8 Life Memberships in W.M.S. and 1 In Memoriam had been given during the year and that this District has but 1 Junior Society.

It was moved and carried to continue the support of a missionary in the Santal school again this year. Chairman then asked for suggestions as to where today's offering should be given. After a short discussion a motion was made and carried that it be divided equally between the Lutheran Welfare Societies of North Dakota and Montana.

Interesting reports were given by several ladies, on their groups at work, which included the Norma group on their Junior Mission Society.

The results of elections were as follows: Vice-President, Mrs. Paul Larsen, Flaxton, N. D., and Treasurer, incumbent, Mrs. E. Leadbetter, Luverne. N. D.

A cordial invitation by the host ladies to the church parlors for refreshments was enjoyed by all present after which we again gathered at 4 o'clock for the Mission Service with Pastor E. W. Petrusson in charge.

A ladies sextette from Nazareth, Kenmare, favored us with two beautiful numbers.

Our guest speaker, Dr. R. E. Morton, President of Dana College and Trinity Seminary, appealed to every listener to be warm lights, in other words a missionary in our respective churches and communities, to the stranger, lonely and friendless. He stressed four points: 1) Encourage, 2) Invite, 3) Welcome, 4) Integrate!

Officers of the W.M.S. 1955-56

President: Mrs. John B. Schou, Kenmare, N. D.

Vice-President: Mrs. Paul Larsen, Flaxton, N. D.

Secretary: Mrs. George Andersen, Daneville, Westby, Montana

Treasurer: Mrs. E. Leadbetter, Luverne, N. D.

Statistical Secretary: Mrs. Fred Iversen, Pella, Sidney, Montana

Oaks, Okla. A set of 2x2 slides pertaining to our Cherokee Indian Mission in its various activities has been prepared to be used by Sunday schools. Luther Leagues, and other groups, which may be interested in learning about our mission activities at Oaks. Such should write Pastor S. S. Kaldahl, Oaks, Oklahoma, who will be glad to send them for this use.

Pastor S. S. Kaldahl is representing the Board of Parish Education at the Quadrennial Sunday School Convention at Cleveland, Ohio, Aug. 27 to 31. He is scheduled to speak at the devotions of the first all-Lutheran session, which will be Thursday morning, Aug. 28th. Dr. John Milton of Minneapolis will address the all-Lutheran group at two of its sessions.

Gift to Dana College. Dana Coll is the beneficiary of a generous gift the amount of $3551.74, the residue the estate of Christen Nielsen, now ceased, who was known as a mem of the Turkey Valley Church, Ire South Dakota, and Nazareth Luthe Church, Beresford, South Dakota. are indeed deeply grateful for t fine gift. Its use will be determir by the Board of Trustees of Dana C lege and Trinity Seminary. Allow to use this occasion to encourage o ers to likewise remember their Chur Home missions, institutions of chari foreign missions, pension fund can any amount of funds for their work H. C. Jersild.

Wisconsin District W.M.S. The nual meeting of the Women's Missi ary Society, Wisconsin District, will held in conjunction with the distr convention at Clinton, Wis. on Se 8th through 11th, 1955.

All local Societies are urged to se delegates. Delegates to this conventi shall be:

1. Members of the executive board.
2. Members of the literature commit
3. Wives of pastors of our district
4. Delegates elected by local societ in the ratio of one delegate for ea fifteen members, or fraction there

The business meeting will be held Saturday afternoon at 3:30 o'clock. new president, secretary and statisti secretary will be elected.

The W.M.S. Mission program will on Saturday evening at 7:30 o'clo Pastor A. Morck, our missionary Colombia, will be our guest speak

Atlantic District Meets. The Atlan District Convention will be held Se tember 1-4, 1955 at Salmonhurst, N Brunswick, Canada, with St. Pete and Bethany Lutheran Churches host, and the Rev. Fred V. Jens pastor. The convention theme will "Ye Shall Be My Disciples." All co gregations are urged to send full de gation, one delegate for each fifty co firmed members or fraction thereof

Elmer W. Anderson, Dist. Pr
Eric E. Christensen, Dist. Sec

(Continued on page 6)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Lutherans into Calmer Waters

Some Ideas about the Word "Historic"

By The Editor

March 2nd, when the late Dr. S. A. Engstrom is article on Lutheran Unity in the Lutheran ion, we have had a rough spring. One day it was and the next day thundering and lightening. clonic winds swept upon us. Now that summer e, perhaps we can look back upon this interest- ng and think about our Lutheran Church in a lm manner.

g spring and early summer we heard such big s road block, barrier, historic, backward, impor- l herring, sectarian, etc. The public press really town, and the four-way merger was made to that press as a rather strange and backward af- at new church was like the Rockall in the At- upon which every decent ship might come to its he fact that the little Norwegian Synod told the i Synod, to use the language of Henrik Ibsen, ssouri is having corpses aboard, did not get the n that Augustana and the proposed four-way got.

was one word which kept bothering me all the was the word historic. Was the invitation of the .. and the decision of the Augustana as historic ublic press said?

nt some time glancing through the story of the n Church in America. I found that some of the pe of weather had blown on the Lutheran waters past.

s not go into details of the different men and t individual congregations in our early Lutheran Let us begin with the first great historic event 26, 1748, when the first Lutheran Synod in A- was founded at Philadelphia. There was some ailing also at that time. Some pastors were not They were accused of pietism. They did not ac- common liturgy, etc. The men that organized that which was the origin of the Pennsylvania Synod, ermans, and Heinrich Melchior Muhlenburg was ling spirit; but there was also a lonely Swede in up, the Swedish Provost Sandin.

year 1748 will always stand out as the great his- ar in American Lutheranism. The fact that con- ons were organized into a synod shows that the an church in America had come to stay. It shows e immigrant spirit was beginning to disappear. migrants were making themselves at home in the ntinent. No doubt the pioneers who formed the nod did not think of the time when the Lutheran would be American and English the language of rch. They thought of the future of Lutheranism e point of view of their mother country.

characterized the Lutheran church a long time. nen the English language began to replace the languages of the church in order to minister to the children of the immigrants, this development was constantly retarded, because of the new immigrants coming in to the congregations from Europe. They could only understand their mother tongue.

During the next 200 years Lutheranism in America grew by leaps and bounds. One Lutheran Synod was organized after another. As the United States was filling up with immigrants, the task of caring for these people demanded new churches. The Eastern churches were naturally more at home in the new world and did not always understand the ways and views of the new people. That also made for more organizations. Some Lutherans were weak on the historic Lutheran confessions. An example of this is the fact that "The first constitution of the General Synod contained no explicit declaration of adherence to the Augusburg confession." (J. L. Neve, A Brief History of the Lutheran Church in America, page 176).

During these 200 years, when churches were formed and synods were organized, and larger bodies came into being, there are two or three things that characterize them all. They discussed doctrine and practice. (Such discussion certainly is historic). They always organized on national lines. The Germans organized churches and synods of German background, the Scandinavians organized synods of Danish, Norwegian, and Swedish background. Sometimes they were mixed for a short while, but when they felt strong enough they went out on their own. Also sociological problems entered into the forming of the synods, and strong leaders with definite views on certain doctrines wielded much influence in the synodical developments.

Once upon a time according to some writers, there were about 70 independent Lutheran synods. But gradually the Lutheran Church became an American Church. English was used at the services especially in the East. The immigration to the West held up that development some in the churches in the Middle West, but when the First World War came to an end and immigration was limited in 1922, the Lutheran church was soon to be an English speaking church.

But during those 200 years there were many rough times in the Lutheran Church. Men had strong convictions and the battle in the papers was on. We of the Danish background fought many a great battle in the nineties and the next two decades. Those of the Norwegian background also fought like the vikings of old. It also goes without saying that the Germans who had come from many different parts of Germany, and who had a number of doctrinal problems, did not always go to bed peacefully at night.

It should be said, however, that during those 200 years the synodical developments were along national

(Continued on page 9)

Christian Convictions

By Viggo Petersen

The writer has just returned from calling at our local hospital. One of the persons called upon said about as follows, "Definitely, I am a Protestant, but of the Protestants I am not particular which one. It is strange, isn't it, that the Protestants, even the Mohammedans feel that they are right? I believe that if we live according to our faith that is all that is required?"

That is a very common impression. I hastened to tell this particular person that living according to God's Word and our faith in the Lord Jesus Christ is what counts for salvation. How many times has it not been said, "It doesn't make much difference to which denomination we belong just so we believe." That sounds good to the human ear, and is a very tolerant attitude to take toward one and all. But is it right?

One of the truths that have come to me from my youth and that I have held until now and wish to keep throughout life is: that God's Word is always right and therefore it is to be the foundation upon which a Christian can build safely. God's Word is the light by which if a man lives in it he shall not walk in darkness, but shall see clearly to walk the Way of life.

One's faith is important but it can never be the foundation upon which his life can be saved. Faith is man's upreach after God's grace and mercy, being awakened to a living, active acceptance of what God has promised in His Son Jesus Christ Whom He sent to be the Savior of all who believe in Him.

In verses 31 and 32 of the Gospel according to St. John in the eighth chapter, Jesus is quoted as saying to the Jews who had believed in Him, that "if you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free." There are three things that will result, not only to the Jews who had believed in Him, but to anyone and to all who believe in Jesus Christ. They are important factors in living the Christian way and having Christian convictions.

First, "If you continue in my word, you are my disciples."

A disciple is a learner, scholar or pupil, and it will include one who is training. If one is to learn anything from some one else, he will have to submit to and follow the directions and theories of the one who is coaching or giving the training. It isn't quite enough to have memorized the theories, but the theories will have to be made use of. One may sit in a rocking chair and learn all the rules of a certain game or sport, but if he is to be successful in the contest he will have to do some practicing.

A person may have a whole bookshelf full of books on mathematics but if he hasn't opened any of them he will not be much of a mathematician. No one will be able to solve a mathematical problem correctly unless he follows the rules of the science. Similarly one will not become a discipline of Jesus by possession of a great number of Bibles and other Christian literature. Even if one has memorized great portions of the teachings of Jesus but does not use His doctrines as guides in life it will be very difficult to consider him a disciple of Jesus.

Only by abiding in the word or following the theories of a teacher can one be considered a scholar. Only by living in that which Jesus taught and following in the directives which come to us from Him by His interpretation of the commandments can we be considered His disciples. To be a true disciple of Jesus one will need to accept and live in all that which Jesus taught about man, about Himeslf and about the Father in heaven. It can never be satisfactory to discipleship that we have once learned the truths of the Bible and begun living by them, but one must continue, for when one l to accept teachings which are not of Christ and f them we can not also follow Christ. Note that said, "If you **continue** in my word, you are my disci

Secondly, Jesus said, "If you continue in my you shall know the truth." How many people ther in the world today who do not know the truth be they did not continue in the word of Jesus. Many, people are lost to the Church and the Kingdom be they have forgotten what they learned in Sunday s or in the confirmation class or from their Christian ents, or what they heard preached from the p Many are they who have left off reading the daily, or have perhaps not read any of the Bible long, long time, and have not followed the word c sus but the ideas of man. Public opinion has beco treasured criterion for what one ought to do an But public opinion may not necessarily be the trut

Man has sometimes formed an opinion as to wha Bible ought to teach about certain things, and by opinion he has been able to read into the Bible s thing that is not the truth. To continue in God's wo to let the Bible direct us in what it teaches and le Word of God direct us in forming our opinions con ing life and its problems. Many of life's problem come difficult because of not knowing what Jesus ta Many errors concerning eternal life have been acc by some because they have not known the truth they did not know the truth because they did not or continue in the teachings or the Word of Jesus.

To have an unchanging faith in Christ it is nece that we have our faith bound to the changeless pro and truths which Jesus fulfilled and set forth in life and teaching. Nothing else is safe. Nothing else enduring and permanent.

Thirdly, Jesus said, "If you continue in my word truth will make you free." Perhaps many Ame people will say to that, "What do you mean, we are and have for many years had our freedom and libe And they are right but only in an outward way. W not bound nationally, but when we look inwardly, our hearts and lives, are we not often bound by own selves? Doesn't one's own will enslave? Ar not often bound more by what our will tells us tha what God tells us? While most of us are unfortu enough to have to make this confession, we can re in the truth that it is not necessary to be so bound. truth shall make us free.

Only Jesus can set us free from that enslavemen which satan binds us to do what we know is not G will. When we have laid hold of Him as He has hold of us we will be able to overcome the allureme the world, and the seduction of the devil. When our for Christ becomes living and active, He will sho how much there is to do for Him in His Kingdom Church so that we will not easily find time for things of this world. By this activity our convic concerning Christ will become constant and well fo ed by what Christ is for His Christian Church. The of Christ will control us so that we are drawn to and that our faith will become secure in Him. No will anything else in which we might have faith see be enough for salvation.

By Christ's love drawing us to Him, we will find our Christian convictions cannot and must not w from one to another. Any kind of doctrine will no strong enough to balance the permanent, constant eternal truths which Jesus revealed in His life teaching. Only as we fasten our faith to Him wil peace of God which passes all understanding, keep hearts and minds through Christ Jesus, our Lord.

CHURCH NEWS FROM HERE AND THERE

es From 60 Countries

rld Baptist Congress

on (RNS)—Some 8,500 dele- rom 60 countries attended the jubilee congress of the Baptist Alliance here. The assembly l the 50th anniversary of the Al- founding in London on July 5.

largest delegation—some 3,600 s—came from the United States. ggest European delegations were m West Germany and 270 from n.

e were nine delegates from Rus- d a group from East Germany, ne from any other Communist- ated country.

me of the Congress was "Jesus the same yesterday, and today, rever."

ngton Catholics Get Plea

st Sunday Shopping

hington, D. C.—An appeal urg- oman Catholics to combat the ercialization of Sunday was voic- m every pulpit in the Arch- e of Washington.

he request of Archbishop Patrick Boyle, pastors asked their par- ers to refrain from unnecessary ing on Sunday and to refuse to nize stores that stay open.

g stores, gas stations, restaurants other establishments that render ial services were excepted from an.

archbishop's call for a campaign st Sunday sales was conveyed to s in a letter from Msgr. Philip Iannan, chancellor of the arch- se.

ong the worst offenders in the al city area, Msgr. Hannan said, been automobile agencies, house- appliance stores and large food s, many of which advertise special ay morning bargain sales.

cannot be pleaded that the open- f such stores is necessary on Sun- the chancellor said.

here is ample time during the for shopping. In fact, the open- f stores until nine o'clock in the ing and on Saturdays was sup- l to (and actually does) relieve necessity of shopping on Sunday."

Reports On Situation

Of Russian Baptists

London—The Rev. Jacob Zhidkov of Moscow said here that Baptist churches in Russia baptize from 10,000 to 12,000 people each year. He said each person wishing to be baptized must undergo a year's probation.

Mr. Zhidkov, president of the All-Soviet Council of Evangelical Christians (Baptists) said the first Russian Baptist was baptized 88 years ago. Today, there are about 500,000 Baptists in some 5,000 churches, he said, but the exact figures are not known.

The Moscow clergyman addressed the golden jubilee congress of the Baptist World Alliance of which he was elected a vice-president.

He said Baptist communities exist all over Russia but especially in the Ukraine.

"All the churches enjoy full freedom for preaching the Gospel and educating new members," Mr. Zhidkov said. "This freeedom is guaranteed by the laws of the country and we do not encounter any obstacle."

The work of the whole Baptist community is supported by the offerings of churches, he said.

"Our hopes for the future are very bright," Mr. Zhidkov said. "We believe Christ's light will shine in our country and Baptists will be a beacon not only to our own people but to the people of the world."

He voiced the hope that "our connections and ties with the West will widen and strengthen for the benefit of the cause of the Kingdom of God and the strengthening of peace and friendship between nations."

"In the cause of world peace Baptists are inspired by Christ's words 'blessed are the peacemakers'," Mr. Zhidkov said.

"I hope we shall hear a strong voice against the cold war, the armaments drive and the construction and use of nuclear weapons."

Gideons Report Over

30 Million Bibles Distributed

Chicago—Gideons International has distributed a grand total of 30,362,077 Bibles since its founding 57 years ago, William W. Gothard, executive director, reported at the organization's 56th annual convention here.

He said the Protestant businessmen's group had circulated 27,346.037 Scriptures in the United States, 1,598,995 in Canada, and 1,417,045 overseas.

Hospital patients are more likely to swipe a Gideon Bible from their room than hotel guests, according to George Thomas of Clarendon Hills, Ill., convention chairman.

"It seems convalescing people find themselves closer to God than ever before," he said. "They become closely attached to the Bible, too."

Southern Clergy Asked To

Push 'New Reformation'

Black Mountain, N. C. — Protestant clergymen of the South have been challenged by the non-denominational Fellowship of Southern Churchmen to promote a "new Reformation" stressing racial integration and the practice of Christian principles in every phase of life.

The call was sounded in a "Letter to the Christian Churches in the South" to which an entire issue of Prophetic Religion, the Fellowship publication, was devoted. Both the Fellowship and the publication have headquarters here.

The letter said the churches as a whole are not "facing the Southern scene with the divine demand for justice and righteousness but, all too often, as guardians of the status quo."

"Too many religious leaders are inclined to adjust the demands of the Gospel to local and regional prejudices," it said, "and join their congregations in ransacking the Word of God to find proof-texts for condemning the message of His Son. The Bible's eternal insights are tarnished when it is pressed to serve personal, social or denominational particularisms of our time."

The Fellowship said that "churches who proclaim the universal love of God and deny it in practice should bow in shame before colleges and universities, labor unions and medical societies, political and athletic groups which have risen above racial prejudice."

The churches, both Negro and white, must end segregation within their fellowships or segregation will end them," the letter stated.

ELC Urges Its Congregations To Assimilate Indians

Minneapolis, Minn.—The Evangelical Lutheran Church has taken steps to encourage the assimilation of members of three tribes of American Indians in North Central Wisconsin into membership in local Lutheran congregations.

Recognizing that its "congregations should minister to all people of the community, without regard to race or color, economic circumstance or any other outward condition," the ELC's Home Missions Department announced the closing of its Bethany Indian Mission at Wittenberg, Wis., operated by the church for the past 70 years.

Dr. Philip S. Dybvig, home missions executive, explained that in the past the Wittenberg Mission provided special educational facilities and religious instruction to people of the Oneida, Chippewa and Winnebago tribes.

In accord with ELC general policy, Dr. Dybvig said recent efforts had been directed toward more complete integration of Indians in the life of the local church and its community.

Some twenty years ago, he continued, the Mission's boarding school was closed, with Indians encouraged to attend public schools in the area. Until this year, the ELC continued to provide separate worship services and spiritual guidance for the Indians.

The home missions executive emphasized that work among the Indians in Wisconsin, under the leadership of the Rev. E. W. Sihler, had "reached a point of development" so it became possible to close the Mission.

Missouri Urged To Decline Invitation To Join LWF

St. Paul, Minn.—When the Lutheran Church-Missouri Synod holds its triennial convention in St. Paul next year, it seems unlikely that any action will be taken to join the Lutheran World Federation.

That was indicated at the Missouri Synod's Visitors and Fiscal Conference here, July 13-20. A prospectus prepared for the meeting included a preliminary report on the question of membership in the LWF. It was drafted by a special committee appointed on authorizaztion of the synodical convention held in 1953.

"We recommend," the report stated, "that the Lutheran Church-Missouri Synod decline the invitation to become a member of the Lutheran World Federation."

The invitation was extended by Dr. Carl E. Lund-Quist of Geneva, Switzerland, executive secretary of the federation, which has 56 member churches in 29 countries, representing nearly 48 million Lutherans.

NEWS AND NOTES
(Continued from page 2)

Members of the Atlantic District:

St. Peter's and Bethany Lutheran Churches extend a cordial invitation to all pastors, delegates and friends of the Atlantic District to attend the District Convention to be held in Salmonhurst, New Brunswick, September 1-4, 1955. Delegates and visitors are asked to notify Pastor Fred V. Jensen, Salmonhurst, N.B., Can., of their intention to attend. Sincerely,

Niels K. Jensen, President,
St. Peter's Lutheran Church
Hans Christensen, President,
Bethany Lutheran Church
Fred V. Jensen, Pastor.

ANNUAL MEETING OF ILLINOIS DISTRICT W. M. S.

The annual meeting of the Illinois District Women's Missionary Society will meet at Edmore, Michigan on Friday, August 27, afternoon and evening.

Our guest speaker will be Pastor Harry Wolf, Director of Lutheran Charities in Detroit, Michigan, who will speak on the Refugee situation among Lutherans in Europe. Ce it is an interesting and timely s close to the hearts of all of us.

We cordially invite all membe delegates to be present.

WISCONSIN DISTRICT TO M

The fifty-eighth Annual Conv of the Wisconsin District will b at Clinton Wisconsin on Septem 11th. Each congregation is urg send delegates.

A. S. Petersen, District Presid
Thorvald Hansen, District Sec

The Congregation of Pella Lu Church of Clinton, Wisconsin, e a cordial invitation to the pastor egates and members of the Con tions of the Wisconsin District to guests during the District Conv to be held Sept. 8-11th. Lodgin breakfast will be provided i homes.

Please send your reservation lodging to the pastor or to Mr. Westergaard, Route 1, Darien, W September 6th.

Frank Nielsen, Pas
James Thompson,

ILLINOIS DISTRICT

The Illinois District Conventio be held August 25th to 28th in Savior's Lutheran Church, Ed Michigan. "What is the responsi of the Layman to his Church and

(Concluded on page 15)

NO EXCUSE FOR INACTION ON RACE RELATIONS

Christians may not make evangelical patience an excuse for inaction in race relations, according to a resolution of the Lutheran Human Relations Association of America.

At its sixth annual institute held at Valparaiso University, Indiana, last week, the Association declared that Christians may not "temporize," or give in to the current of opinion or circumstances.

"With respect to the general relations of man to man," the unanimous resolution said, "Christians are prohibited from following customs or obeying laws which compel them to deny their common brotherhood with all men. The Scriptures clearly teach:

1) a common Creator (Mal. 2:10; Acts 17:24-28);

2) a common ancestry (Gen. 1 and 2);

3) a common guilt (Is. 53:6; Rom. 3:19; Gal. 3:22);

4) a common hope (Acts 4:12; 22:17); and

5) a common obligation one to other (Mic. 6:8; Matt. 22:37-39)."

The declaration continued, "Wit spect to the special bonds which together Christians in the Holy C tian Church, nothing less than fellowship with complete disregar differences of race and nationality be reconciled with the New Testar The Scriptures clearly teach:

1) that there is no distinction ar Christians on grounds of race or tionality (Col. 3:11);

2) that the unity of the Chri Church is not a mere unity of con but an organic unity (I Cor. 12:12 and

3) that the true fellowship of Church requires that we accept brethren in Christ fully, as they and wherever they are (James 2 Acts 10:9ff.; Rom. 15:5-7)."

Church School Told To Change Ways

e quarter of a million Sunday Schools in North ica and the men and women who are engaged in eaching ministries of Christian congregations were honed tonight at Cleveland, Ohio to the bar of e and told they needed to change their ways.

e Rev. Dr. F. Eppling Reinartz, New York, secre- of the United Lutheran Church in America, speak- o the 23rd international Sunday School Convention, l three indictments against congregational schools n address, "Incitement in Indictment."

. Reinartz charged that:

Our schools do not typically appraise the worth person in a way comparable to the value at which st prices each and every soul.

The theology of our whole church school life tends e shallow and confused.

We do not reckon with the strength of the indivi- and social resistance to righteousness; we count in- ciently on the active aid of God."

ie Lutheran churchman said the Sunday and week- schools should be "brought to court" at intervals, the public press, political parties and social plan- to be "tried on their performance as sentinels of munity righteousness."

s address took the form of a mass trial, with "all are in any way responsible for church school lesson erials and equipment, enlistment, instruction and ad- stration" named in the summons.

The court into which we of the common schools of ist on this continent are called here this evening is a ndly court," Dr. Reinartz said. "While it brings grave ges against us, its purposes and aims are redemptive. Finally, he who judges us is the Lord. It is to him gave us, his disciples, the mandate and the mission each and live the gospel, that we are accountable. No er judge could weigh our words and works. His in- ment of us has as its purpose incitement to improve- t in the holiest endeavor in which any life can en- e—namely to convey Christ to others, and to make doing of his will the all-consuming desire of our "

lthough he found much to be praised among church ols for "their understanding and use of wise and dly tested pedagogical theory," modern teaching ma- als, audio-visual aids and leadership training skills, Reinartz declared "there is still too much heart- break in the inadequacies of our materials, means and methods."

And although an estimated $300,000,000 were spent in the United States in 1954 by Christian congregations erecting, expanding and improving their Christian education facilities, Dr. Reinartz declared that "we still rely too much upon the bedlam of the one-room Chinese school to produce the wonder and glory of Christian discipleship, but the age that took that inadequacy for granted has been judged and found wanting."

The Lutheran churchman quoted a report published in the Methodist Church School for August, 1955, which showed that "only one American in five is a church school member, that there are 28,000,000 children, 22,000,000 youth and 73 million adults not being reached by Christian teaching."

"Probably as great a deterrent as any to an increased enrollment in our schools and the exercise of an expanding social influence is their tragic incapacity of accepting the newcomer into fullest fellowship," Dr. Reinartz said.

"What an affront to the whole redemptive ideals of the founders of the Sunday school movement our 1955 social, educational, national, racial, cultural, industrial segregations, and our shameless exclusiveness are!"

In discussing what he termed "shallow and confused theology" Dr. Reinartz said "we are wont to include a whole telephone directory full of persons in our prayer transmissions to God's ear using that imperative 'God bless . . .'"

"God bless everyone, we smoothly pray, from Great Aunt Agatha to 'the cowboy out on the trail.'"

He continued: "Solemnly our indictment is that in an era where we have almost as many penitentiary dwellers as we do dwellers in college dormitories we are still conveying to our classes nice sweet bits of morality which do not at all reckon definitely enough with the basic evil in the nature of us all. Listen to the further charge: We fail to reckon with the atomic might of the Spirit of God to transform lives,—to make them new creatures causing life about them to yield to their cleansing and ennobling natures. And such indictments should incite us to fall to our knees pleading: Oh Christ, forgive us for substituting our own petty moralizings for the power of thy cross, and forgive us for attempting to redeem without being ourselves redeemed."

Superintendents and Leaders of Our Sunday Schools

By Soren S. Kaldahl

September is fast approaching. It is the time of the year when it seems natural to make a new start in church school activities. Vacations with Bible camps will soon be past history and there is a feeling that church school work must be renewed with new zeal. Because of this the month of September has been designated by the National Lutheran Council churches as Parish Education Month. During that month the importance of parish education is stressed usually culminating in a Rally Day in the church school either the last Sunday in September or the first Sunday in October in many of our churches.

If such a renewed effort is to be realized, the superintendents and leaders must begin to make plans with their teaching staffs. That means that already in August there will be a staff meeting (probably the most important one of the year) beginning to make the necessary plans and to instruct the teachers or agree with them on plans for September and the coming year of church school work. This may call for the challenging of new workers to teach extra classes as classes are reorganized. for the ordering of new materials and supplies, and for the deciding upon certain, probably new, activities, such as evangelism, special mission study activities, and the like. It is always wise to plan well and ahead of time.

TWO IMPORTANT PACKETS

Two packets are being mailed by the Board of Parish Education to every church of our synod to either the superintendent or the pastor, or to both. (Sometimes superintendents do not get such materials as our Year Book does not give sufficient addresses.) One of these is about Evangelism in and through the Sunday school. It was mailed during the middle of July. The other pertains to September as our Parish Month Emphasis, which should be reaching our Sunday school in the early part of August.

These packets have been prepared and mailed to help our church schools in their work in the months ahead. It is hoped that the contents of these packets will be studied and used by our church schools. They can provide good study materials at the August and September staff meetings.

The Parish Month Packet. Even though mailed out last, we would like to discuss it first, and tell a little about its contents as we feel it should be of general interest for our homes and all interested in our church school.

The motto or slogan chosen for this year's church school emphasis is "My Church, a Teaching Church." A very fine and attractive poster has been prepared. Four very significant tracts have been written. They are:—(1) "What the Bible Says about Teaching," (2) "Christ, the Master Teacher," (3) "Luther and Teaching," and (4) "I Have Something to Tell You," or "
Church, a Teaching Church."

The study of "My Church, a Teaching Church," wl
is definitely the characteristic mark of the Luthe
Church, based on the four tracts as well as other
terials used to verify this motto, would make a pr
able study at any staff meeting. The board is very
sirous that these tracts be distributed by our chu
schools to every parent having children in Sun
school. Their reading will help our parents and the
ple of our churches to a better understanding of w
their church desires to realize through its Sun
schools, and also its home, in teaching the way of sa
tion.

The Evangelism Packet. This material has been
pared by the American Lutheran Board of Parish
ucation. Our board is happy that we may use it.

At the annual meeting of our board in March it
decided to urge our church schools to again have
Evangelism effort in and through Sunday school.
effort as suggested in the suggested materials of
packet is so different from that of last year, tha
church school which had this effort last year will fin
presents something entirely new, and that chu
schools which did not have an evangelism effort
year can very readily have it this year to very good
vantage. A study of the enclosed materials will qui
reveal this.

In the packet is a handbook explaining the aim
this effort as well as the necessary instructions. E
though an Evangelism effort might not be carried
yet this handbook would be a wonderful study at
staff meeting on the subject of Evangelism, which sh
certainly be the study sometime or other at a chu
school staff meeting. To be effectively studied and
each teacher should be supplied with a handbook.

The name of this handbook is "That They May H
Life." This name shows the very purpose of these E
gelism suggestions,—the spiritual life of each Sun
school child in its growth and development.

Six Sundays are given to this Evangelism effort
corresponding study materials and guides for each c
—(1) "His Life and Mine," which speaks of the life
gave in Baptism; (2) "His Cross and my Heart," w
shows that each baptized child belongs to Christ;
"His Word and my Heart," which explains the need
studying and learning God's Word; (4) "My H
Loves," which reveals that the Christian life will
God and its neighbor; (5) "My Heart Obeys," w
shows that out of love we will obey God's call to ser
and (6) "My Heart of Service," which challenges
child in the special service of bringing in others.
beautiful poster is enclosed to be used each Sunda
presenting the above named sub-topics, and a hea

(Continued on page 15)

LUTHERANS INTO CALMER WATERS

(Continued from page 3)

The struggles were within the family so to speak. next great historic event in Lutheranism was the g of the American Lutheran Conference in 1930, five church bodies, the Norwegian Lutheran, the ran Free Church, the American Lutheran h, The Augustana Lutheran Church, and the d Evangelical Lutheran Church formed a fellow- They were to have pulpit and altar fellowship on the Minneapolis Theses. The Norwegians have become the Evangelical Lutheran, the United Dan- e United Ev. Lutheran. The American Lutherans erman background did not have to change their .

ay that this event was historic, for it brought hes together of different national background. discovered that they had very much in common. s therefore natural that the proposal was made in o, Calif., by the United Evangelical Lutheran ch, in 1948, 200 years after the first synodical ization in Philadelphia, that this American Luther- onference merge into one church body.

is interesting to note that during those 200 years Lutheran Church had crossed the continent. The osal to organize a Lutheran church with four dif- t backgrounds was made on the West Coast.

course, some will say that the formation of each eran Church Body in the past was historic. And is true for the individual body.

was historic events when the United Lutheran rch was formed, when the Synodical Conference formed, and when the Norwegian Lutheran Church Danish churches were formed. But from an Ameri- Lutheran point of view, 1748, 930 and 1948 stand as the great historic dates. And 1930 and 1948 will, ourse, lose their significance as dates over against date when the new church will be organized, per- in 1958.

parenthetic note should be inserted here. The for- on of the National Lutheran Council in 1918 may be considered of great historic significance. This is agency of eight Lutheran bodies who cooperate in tical matters. Even the synodical conference co- ates in some affairs in the organization. The tend- of the Missouri Synod is to increase its coopera- , and this may ultimately lead to pulpit and altar wship of all Lutherans and then to ultimate union.

et us be careful about the word **historic.** The Augus- Lutheran Church in June accepted a "proposal he United Lutheran Church in America to join with extending invitations to all Lutheran Church bodies participate in merger discussions toward organic on and pray earnestly that this invitation may re- e general acceptance." If this leads to a merger be- en Augustana and U.L.C.A. it is, of course, historic, Augustana had, already in 1952, suggested an invita- to all Lutherans, when she walked out of the erican Lutheran Conference merger. None of the er four bodies have indicated interest in accept- this invitation. Statements were also made at the recent Augustana convention that working toward pulpit and altar fellowship is the most important problem before us at present. We agree that this is a problem which must and will be solved some day.

If Augustana merges with the U.L.C.A., 1955 will be of historic significance. But the important historic date was 1952, when Augustana walked out from the four merging groups to charter a new course.

The outcome of that event is not yet clear, but we must respect a sister synod when she is persuaded in her own mind. And we know that Augustana will respect her sister churches that they keep the course which is set for them.

By this time some one will say, why are not all Lutherans in the merger? Why did we limit it to the American Lutheran Conference churches in the first place? To this I would say that I have no specific answer. In reading the 200 years of American Lutheran history in the United States, I find that merger took place or did not take place without any apparent natural reasons. People of the same national background, Danish, Norwegian, and German formed different synods and belonged to different Lutheran synods, even though they might be proud of their own national and cultural heritage and cooperate in things Danish, Norwegian and German. It indicates that they took their religion more seriously than the other things. Perhaps we should say that when we enter an area of religious convictions, we enter an area where ordinary logic does not always form the conclusion. I do think that Dr. Fredrik A. Schiotz, president of the Evangelical Lutheran Church, made a good answer for our merger when he spoke to the Agustana Lutheran Synod at St. Paul in June. Said Dr. Schiotz:

"The question of organizational union is not a matter of basic faith. It lies in the area of those issues which St. Paul discusses in the fourteenth chapter of the Epistle to the Romans. There the Apostle enjoins upon individuals, 'Let every man be fully persuaded in his own mind.' We believe that this exhortation applies also for groups and for a Church. As far as I am concerned, whatever decision the ELC makes, it will be because she is fully persuaded in her own mind."

We have become persuaded in our own mind that for us a bigger merger right now is unrealistic and impossible. We also believe that the new church will not be a road block or a barrier toward further Lutheran unity. On the contrary, it will work toward that end with all the grace that God may give it.

Once I sailed from England to Denmark. When we left Harwich in the afternoon, the gales were blowing about the ship. But after supper it calmed down, and I spent a good deal of the night on the bridge with the captain. Ships going in all directions. Big ships, little ships. They were sailing peacefully according to their plan and purpose, each persuaded in her own mind. There are not so many synodical ships sailing the seas in America now. But let us try to make the water as calm as possible, and as we sail past one another, let us recognize that each one of us is persuaded in our own mind as to the course. Then some day there may be only one big ship sailing the seas.

THE LUTHER LEAGUE

Homer Larsen, Edi

THE SENSE OF YOUTHFUL WONDER

- - - Have You Lost It? - - -

By Pastor James C. Peterson,
Salt Lake City, Utah

"John, as of this date you are transferred to another department of this scientific research laboratory." "But, superintendent, may I ask you why, and what is involved in the transfer?" "Well, dear John, there isn't much to say about it; it is simply that the company has found it expedient to put you into a division of production where no experimental research is required." "But please tell me, what is the reason?" "Now, it is very hard for me to tell you this, John, but the plain fact is that **you have lost your sense of wonder**, and without that sense there can be no real progress."

The principle involved in the case of John has great suggestive bearing on the thinking, faith, hope, and life of every child of God. This does not imply that we are to stand in awe of God and His wonderful works and simply wait inactively for miracles to happen. Looking to God, the Creator and giver of all good things, we are to be co-workers with Him, ever expecting greater and higher discoveries and experiences. And this holds true in every phase of life.

WONDER OF THE PHYSICAL UNIVERSE

"We have just begun to scratch the surface," declared an outstanding scientist recently, and when asked for further particulars he made some references to the improved means of communications and transportation, besides nuclear and solar energy, also medical science and some other things; and then the man hurried to say: "But it's all in the state of infancy." Now, dear readers, let us first consider why man's work on this earth is still in the state if infancy. What has kept mankind back from anything more than merely scratching the surface ever since the days of Adam? Hadn't the Creator given man dominion over all the earth with a divine challenge to subdue it and all that was in it? Oh, yes, but the curse of sin came in as a condemning and retarding evil! How many of the curses of sin can you find mentioned in the first few chapters of your Bible? Note the curse on the ground to bear thistles, on man who must now eat his bread at the sweat of his brow, on motherhood with pain and sorrow—and more. At the Chicago Lutheran Bible School where on Fridays the writer taught along with Dr. Ingvoldstadt, the students gave an intensely interesting report of a study of human progress as gleaned from Genesis. It was encouraging to note how the early man had progressed even in such fields as geology and metallurgy, but it was disheartening to observe how development was stopped or diverted all because he had ceased to look to God in humble admiration and to pray for guidance.

WONDER OF GOD

One of the chief requisites of the true growth of a child is an ever-increasing admiration, amazement, and marvel relative to the Person, the wisdom, the power, and the love of our God, as revealed in Holy Scripture. If this sense of wonder recedes or dies away in us there can no longer be true and humble repentance, nor can we then earnestly pray for divine guidance and help in need. A person in such a state will either become falsely self-sufficient or utterly disheartened, and this danger lies at the door of every individual and every group of people. "Christianity is worn out," was the saying in Germany just pri World War II—and then came awful breakdown. A similar dition existed in the days of called Orthodoxy when men he the form of doctrine but lost th ner life and left the orgar church petrified. Not that all wrong with the "straight" forr teaching, but personal commu with the living God was mis Let us earnestly ask, dear y people, could this happen to us it possible that a confirmed pe or a whole confirmation class, m so fail to practice prayerfully was learned that all spiritual velopment and growth be sto and our "Christianity" be petrif On the other hand, is it not pos to so keep reading our Bible, st gling against sin, serving the L receiving the Sacrament, and g ing in grace that every day ma a day of marvel and wonder at holy Presence of God in our li Certainly, that should be nor Bear in mind there is an inter tion between growth and a sens wonder. A child of God marvel the great God of love, then God's grace become active in h and life, then one's wonder creases and becomes an urge to ther progress.

It is inspiring to observe both the Bible and our h writers sound this deep note a our marvelous God, His Word, Day, and His Church. In Ps. David speaks of how God know and declares: "Such knowledg too wonderful to me." God say Moses on the mountain (Ex. 34 "I will do marvels such as have been done in all the earth." Jos says (Jos. 3:45), "tomorrow Lord will do wonders among y and God did. Do we have such

ıtions about God among us to- Remember also Is. 9:6, the d about Jesus, "His name shall alled wonderful." It is striking- nteresting to observe how Paul this admiration of God ever r his conversion. In Rom. 11:33 utters, "O depth of the riches of the wisdom and the knowl- of God!" And in that marvel- second chapter of I Cor. we e this: "Things which eye saw and ear heard not, And which red not into the heart of man, atsoever things God prepared them that love him." And, can catch the spirit of these expres- s in our Hymnal: "My God! Wonderful Thou Art"—"Great Thou, God! The Hosts Of Heav- Wonder"—Note also this from r hymn books: "O, depth of cy, can it be that gate was left for me." Do the words of this mentioned hymn call to your nory the time when the wonder- truth of divine grace dawned on r soul?

WONDER OF MAN

It is true that in the holy Presence of the Almighty God man is insignificant, especially man in his fallen and sinful state. Job rightly says in 7:17, "What is man that thou shouldest magnify him, And that thou shouldest set thy mind upon him. . ." Yet, as created in God's image, man does have a marvelous origin as well as a high goal and destiny, which, however, can be realized only in Christ Jesus who voluntarily became member of the human race to be our Saviour. Without Jesus, man is forever lost, but by divine grace the Holy Spirit will, through God's Word, regenerate man and bring forth in him the original high qualities and gifts and stir them up (2 Tim. 1:6). There is no good in man, but God has graciously given the human soul the faculty of awakening and responding to the salvation offered. The grace of God "goes before" all efforts of man, and this grace will restore the original image of God in him. A hymn writer has put it thus: "Down in the human heart, Crushed by the tempter, Feelings lie buried that grace can restore . . . Chords that were broken will vibrate once more." Many striking examples of this could be related. Look up the story of the call of Abraham under the starlit sky, of Moses at the burning bush, of the "band of men whose hearts God had touched" (1 Sam. 10:26), of Peter in his boat, of Saul on the road to Damascus, of the woman at Jacob's well, and of the three thousand at Pentecost. Note what vision they caught, see the gleam of the distant look in their eyes and you have the secret of why they spent their lives in unselfish service. Yes, we still have some of it today,—such as the example of one consecrated young church worker about whom some uttered in surprise: "Why will she do it, what moves her?" Is that ever said of you—in wonder?

The Organ --- once called the "Devil's Bagpipes"

By Marion Silk

Most people think of organs as ng always associated with divine rship. The Bible tells us that Ju- was the "father of all such as ndle the harp and the organ." en. 4:21.)

There are several other refer- es to the organ in the Bible, but organ as such is believed to e been invented in the first cen- y by the Romans.

These earliest organs were of two es, the dydraulus or water- ven instrument, and the air- vered. Both of them were heavy d unwieldy. Thanks to a pottery del discovered in 1885, we know at that first instrument probably ked like. The music was not in- ded for worship services how- er; it was strictly for the circus d other hilarious occasions.

For centuries the Christians were posed to having organs in their urches, because such music was ntified with their persecutors, Romans. Wealthy Roman fami- were the only ones to cultivate this remnant of pagan culture, and by the seventh century there were even "portable" organs which slaves carried from house to house when their masters went calling on music-loving friends. The center of organ manufacture was Constantinople.

An old story tells us that when a Turkish ambassador was sent to Charlemagne's court, he brought an organ with him. The French king, anxious to have an organ for the Cathedral of Aix-la-Chappelle, smuggled workmen into the ambassador's apartment to make a model of the instrument.

By the fifth century, there were one or two churches in Europe that boasted an organ. Until the fourteenth century organs were not regarded as solo instruments, merely as a guide to plainsong.

The monks, who were the first European builders of organs had so much improved them in tone and quality that composers began to write music for the instrument in the 15th century. We may get an idea of what those early organs looked like from descriptions which have come down to us.

The first organ with a keyboard appeared in the Magdeburg Cathedral in the 11th century. The keys were three inches wide and had to be pounded with hammers. Before that, handles called "tongues," lettered so that the organist could identify them, were used in playing the instrument. By the 12th century, a church in the Netherlands boasted an organ with two keyboards and pedals. During a performance by two organists in Winchester Cathedral, it took ten men using twenty-six bellows to keep the organ supplied with air. These organs, compared to our own, must have been more noisy than melodious since we are told that the music "was heard throughout the town."

Germany and the Lutheran peoples were among the first to use the organ in divine worship. Bach, the

(Concluded on page 15)

BY THE FIRESIDE

CALLED AND COMMISSIONED

The Lord thy God hath blest thee—
Go thou forth!
But ask not for a life kept free from sorrows,
And pray not for any easy gain;
Shirk not thy share of troublous tomorrows,
Nor think the journey may be free from pain.
But pray the generous Lord that He will bless thee
With courage dauntless, and with purpose strong,
That cheerfulness and honour may possess thee,
And all thy life be burning against wrong.
With a Living Faith—
And a growing Hope—
And a crowning Charity—
May the Lord thy God so bless thee
To go forth!

H. D. Clements

HEROES OF PEACE

For centuries, historians have played their most colorful floodlights on tyrants and conquerors. Glory, it has been emphasized, is surest earned through slaughter': Who can tell whether the world would still be plagued with wars if, long ago, historians had stripped war of its glamor? If they had insistently called mass-killers by their right name? If they had had the vision to reserve their most shining laurels for **the heroes of peace?**

Who **are** these heroes of peace? They are the world's teachers, the world's philosophers, the world's ministers, the world's men of science—the **servants** of mankind. How **inspiring** history could be if it were written around them! What a tremendous influence their lives, properly presented, could have on coming generations! Unfortunately, all but a few of these heroes of peace are unsung. Unsung, too, are the countless patriots who made it possible for such heroes to make their noble contributions.

Someday, when history is written as it **should** be written, perhaps a few well-deserved laurels will be bestowed on the inconspicuous men and women who, down through the centuries, have built the churches, the schools, and the colleges from which have **come** our heroes of peace!—**Whatsotver Things.**

THE BARBER'S BUILDING FUND

In San Francisco, I had my hair cut by the barber who runs the Barber Shop in the city's most famous hotel —as a matter of fact he came over to the bishop's office to do the deed. He was an enthusiastic churchman. In order to raise funds to build a new church where he lived, he plied his trade out of ordinary working hours and gave all these extra earnings to the building fund, and persuaded so many other men and women to do likewise that the church was paid for largely by money raised this way. He is now trying to get a nation-wide effort on these lines.

Dr. Hunter, Bishop of Sheffield

PRAYER

By Martha Snell Nicholson

When my grandfather prayed, it seemed
He reached clear up to God;
And I, a little wondering child,
Would listen, hushed and awed.
And pierce our ceiling, and
Climb all the starry steeps to where
The hosts of angels stand
Before God's throne. I seemed to see,
Though he was busy there,
That he would stop his work to hear
My dear grandfather's prayer.
A childish fancy? Well, perhaps,
Though gray is in my hair,
I still believe that is the way
God greets my prayer up there!

—Moody Monthly

A GRATEFUL SON

It was one bleak morning, when Daniel Webster was helping his father to build a fence on the rocky New Hampshire farm, that he learned that his great ambition was to be fulfilled—he was to go to college.

"We intend to wear our old clothes another year. We have put a second mortgage on the farm. Denied an education myself, I am determined that one of my children, anyhow, shall have a chance to be a scholar," Daniel's father said.

That night the boy did not go to bed at all, so excited with joy was he. But neither did his father, in the room below, sleep—that old and failing father who was turning his back upon an old age of ease—and taking up with a prayer of thankfulness this added burden, that his boy might have a chance in the world.

It was no wonder that, when that became the most famous man in Am ica, he said: "The finest gentlema have ever known and the most he soul was my father." —Selected.

A FRIEND

Mark you, a friend is he alone w is for you under all circumstan He never investigates you; he li you just as you are. Whatever clot you are wearing, whether it be a d ner jacket or a hickory shirt, he thi it fine.

He likes your moods, and enj your pessimism as much as your timism. He likes your success, a your failures endear him more.

He wants nothing from you, exc that you be yourself. With him y can utter your heart, its badness a its goodness; you need not be circu spect.

You give to him without reluctan you borrow from him without emb rassment. Like the shade of a gr tree in the noonday heat is a frie

—The UP

A farmer's barn burned down, a the agent for the insurance compa explaining the policy that covered structure, told him that his firm wo build another barn of similar size stead of paying the claim in cash. T farmer was furious, "If that's way your company does business," exploded, "you can just cancel the surance policy on my wife!"

WOMEN

Mistaken is the way we have ways been about the difficulty parallel parking, we learn from expert lady driver who insists th is really nothing to it. You back she said, until you run into the behind, then go forward until y run into the car ahead. —Atchi Globe.

Marjorie: "I see you're getting b ter marks lately. How's that?"

Janey: "Daddy's away on a busin trip and I do all my own work myse

Sarcastic remark from the side li "That's right, tell them all you kn It won't take long." The speaker lo ed at the interrupter and smiled, " tell them all we **both** know. It w take any longer."

NG UNDER COMMUNIST ULE CAN BE GOOD FOR CHRISTIANS

(Continued from page 1)

age. I have to shed all these gs in religion that are cultural essions or psychological pro- ons until I am confronted with t is real—a God who speaks who has come into our human in Jesus Christ and identified self with us.

ng real issue

nus the Marxists have forced us ace the real issue in religion— in life.

People like you are a puzzle to a Czech cabinet minister said me four years ago. "You under- d and admit the social role of gion' as a protection against re- y. You are so intelligent and ntific that it ought to be impos- e for you to believe in God— **yet you do!"** It is not possible change Communists' thinking by uments: their ideology explains rything and is rounded-off and tertight. But what if they come against something that they can- deny is a fact and which yet l not fit into their system!

Wherever Christians live they uld be puzzles to their environ- nt—because bringing something o it from another order of reality d because they demonstrate God rking miracles of humility and votion and love.

ith is love

Like some of our Marxists, peo- e everywhere must come to ask, Religion' we have debunked: but at is this thing, this 'Faith'?" ith is God's touch upon us. It has nothing to do with religion as the world understands that word.

People said to me in America, "If you are really free, you will be free to convert Communists. Have you?"

I could only reply, "And do you convert Republicans? and Democrats? Our Christian purpose is to let God through us convert sinners, who may incidentally be Republicans or Democrats—or Communists. Why single out Communists only?"

The present world struggle is not between Christianity and Communism. It is between God and man. People hidden away behind iron curtains and behind golden curtains alike need to be confronted with such a reality that it forces them to change completely. Is **our** faith, and is our Christian fellowship (The Church) so real that it stands out as a FACT?

Faith has nothing to do with isms, but with men—men in all their weakness and aspiration. You cannot give them what you have not yourself got. And you cannot make contact with them unless you love them. This is the human situation **everywhere.**

Our Czech situation is not making us change our theology, but making us understand it—in many ways for the first time. We are driven to the heart of the Gospel—that Christ is our Lord and the world's only hope.

And in trying to communicate our discovery we learn more. Nowadays, whenever I find myself becoming abstract or sublime or falling back upon a formula, I say to myself, "Joseph, this proves that you don't really understand what you are talking about. Get outside your Maginot Line of theological classrooms and historic phrases and try to tell this thing to actual people, to non-Christians, so that they cannot help listening to it—or at least being struck. When you love someone you go to him and your love somehow finds you your words."

Suppose you are finding—let us take this instance—the creedal words "He descended into Hell" an intellectual problem! That must be because you do not know personally any such descent; Christ coming down with you into human misery; that there is no place so perverted or so destitute that He is not there.

The deeper we go the closer we come together—with individuals, with churches, with nations.

Condensed from N.Z. "Outlook"

In Europe, America and elsewhere religious thought is returning hopefully to the Bible. The Bible has ever proven its authority when men have turned to it in times of crisis or calamity. It does not yield its deepest secrets when approached in a faithless or negative attitude. But when men reverently and lovingly turn to it as the Word of God, or to discover honestly if it be the Word of God, the search is rewarding and deeply satisfying.

It was belief in the authority of the Bible which gave rise to the Reformation principle of universal education. This principle was brought to the new world by our founding fathers. Why, then, should Christian education desert the very attitude which gave rise to the American system of public education?

From ABIDING VALUES IN CHRISTIAN EDUCATION
by Harold C. Mason
(Fleming H. Revell Company)

—Return To Your Alma Mater—
Dana College—Trinity Seminary
HOMECOMING
October 28-30

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	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Per sion Fun
Previously acknowledged	15181.71	1127.10	4029.91	1490.46	4256.20	1426.45	85.41	2766
Transfer of Convention Afternoon Offering to our 4 Foreign Missions, amount credited in error to General Fund	297.13			297.13				
	14884.58	1127.10	4029.91	1193.33	4256.20	1426.45	85.41	2766
Selma, Calif., in memory of Mrs. Art Jensen: Mr. and Mrs. Leland Avery, Mr. and Mrs. Lewis Kirkegaard and Paul and Carrie L. Kirkegaard	6.00				6.00			
Ord, Nebr., Mrs. Marie L. Jorgensen in memory of Willard Dalee Hoppas, age 11	3.00	3.00						
Clifton, Ill., Luth. Ladies Aid in memory of John Schoolman	5.00	5.00						
Vermillion, S. Dak., Peter C. Nelson in memory of Mrs. Sarah Petersen, St. Croix Falls, Wis.	10.00							10.
Lincoln, Nebr., Our Savior's Luth. Church	100.00		40.00		30.00			30.
Pasadena, Calif., Bethany Luth. Church Woman's Guild for Harvey Park Mission for equipment	2.50				2.50			
Ruskin, Nebr., in memory of Mrs. Lena Olsen from Mr. and Mrs. E. C. Christensen, Mr. and Mrs. Walter T. Petersen, Mrs. John P. Christensen, Marie J. Christensen of Denver and Mr. and Mrs. Myron Larsen, Coulter, Ia.	5.00	5.00						
West Branch, Ia., Mrs. Astrid Petersen in memory of her mother, Mrs. Julia Sorensen	10.00	10.00						
Neola, Ia., St. Paul's Luth. Church	150.00	25.00	75.00		25.00			25.
Brunswick, Nebr., Mr. and Mrs. Donald Jensen in memory of father, who passed away July 26th, 1953	25.00				25.00			
Blair, Nebr., Mr. and Mrs. P. C. Sorensen: $3 in memory of Rev. Anders Hansen, Elk Horn and $2 in memory of Mrs. A. C. Johnson, Bradgate, Ia.	5.00							
Morgan, Minn., Bethany Luth. Church	125.00	25.00	50.00		25.00			5.0 25.0
Luck, Wis., First Engl. Ev. Luth. Church in memory of M. M. Jensen	2.00				2.00			
Bowbells, N. D., Bethlehem Luth. Church	18.90				10.00	8.90		
Sidney, Mont., Brorson Luth. Church	11.00			5.00	6.00			
Coulter, Ia., Nazareth Luth. Church	230.00	25.00	75.00	25.00	75.00			30.0
Plainview, Nebr., Bethany Luth. Church	144.85	14.85	50.00		40.00			40.0
Norwalk, Calif., Trinity Luth. Church	246.50	6.50	80.00	40.00	60.00			60.0
Penn Yan, N. Y., Rev. and Mrs. Viggo J. Petersen in memory of Pastor Anders Hansen	5.00				5.00			
Aurora, Colo., St. Mark's Luth. Church	40.00		20.00		10.00			10.0
Albert Lea, Minn., in memory of Allen Jensen	5.00				5.00			
Albert Lea, Minn., the Oaks Circle of Trinity Luth. Church for the Home at Oaks	35.00					35.00		
Easton, Calif., in memory of Mrs. Priscilla Juhl*	150.00				150.00			
Detroit, Mich., Mr. and Mrs. R. V. Marks in memory of Kristen Overgaard	15.00							15.0
Bone Lake, Wis., St. Paul's Ladies Aid in memory of Mrs. Cora Gregersen	3.00				3.00			
Ferndale, Calif., Ellen Jorgensen of Our Savior's Luth. Church	5.00				5.00			
TOTAL	16242.33	1246.45	4419.91	1263.33	4740.70	1470.35	85.41	3016.1

* Easton, Calif. In memory of Mrs. Priscilla Juhl: To save space the words Mr. and Mrs. are omitted. Chris Fries, Harold Marthe dal, Chris Christensen and Dorothy, Laurius Petersen, Borge Nielsen, Ellis Jamison, Andrew Pilegard, Maren Marthedal, Mrs. Trine Olse Mrs. Dora Petersen, Mrs. Thorvald Jensen, each $5, Chester Bertelsen, John Girtz, Maurice Petersen and Hazel, William Hansen, He man Nielsen and Mrs. Lawson, Marion Petersen, Mrs. Bertha Johansen, Mrs. Alfred Hansen, Mrs. Hobert Jensen, each $3, J. E. Jone Paul Mehrten, Niels Nielsen, George Pilegard, Hans J. Jensen, Mrs. Dagmar Pilegard, Nelsine Ayres and Bruce, Mrs. A. B. Jensen, Mr Sanna Nielsen and sons, each $2. All of Easton, Calif. Total $100. The following are from Elk Horn, Ia.: M. J. Madsen, Alvin Mortense Edmund Madsen, Alvin Madsen, George Madsen, Tony Mumgard, Hans Weddum, Thorvald Hansen, Elmer Sorensen, Adolph Lange. Tot $20. Jep Juhl, Raymond Juhl, Earl Juhl, Leonard Juhl, all of Marcus, Ia. Rev. H. L. Jensen, Victor Jensen, Lafe Allen, Clifford Loft, R pert Jensen, Gilbert Jensen, Miss Eda Juhl. All of Audubon. Total from Marcus and Audubon $15. The following are from Exira, Ia Hans Andersen, Chris Jessen, Harold Andersen, Charley Petersen, Lars Larsen, Everett Crees, Henry Petersen, Chris Nielsen, Hans Chri tensen, John Lykke, Jess Nissen, Lars P. Petersen, C. C. Nielsen, Howard McCall, Richard Green, Martin Jessen, Frank Gault, Thom Godwin, Jens Jensen, Elmer Roed, Lloyd Clever, Mrs. Minerman, Mrs. Rose Petersen, Mrs. Kittie Nissen, Mrs. Ida Lohner, Mrs. Thom Andersen, Mrs. Anna Jensen, Mrs. Eva Hickman, F. Klever, Lou Klever. Total $15. Grand total $150.00.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. F Forei Missio
Previously acknowledged	26288.77	3233.89	1626.06	966.66	3559.14	30.00	48.80	16729.22	95.
Olds, Alberta, Can., St. Paul's Luth. S. S.	8.88	1.85	4.13		2.90				
Swan River, Man., Can., Scandinavian Luth. Church	30.00	30.00							
McCabe, Mont., Ebenezer Luth. Church offering	66.00	66.00							
Pasadena, Calif., Bethany Luth. S. S. for Dr. Winther's Bible School	24.00	24.00							
Northfield, Minn., Circle No. 1 of St. Peter's Luth. Church	25.00				25.00				
Pasadena, Calif., Bethany Luth. Church Women's Guild	2.00	2.00							
Neola, Ia., S. S. of St. Paul's Luth. Church, Japan Mission offering	5.92	5.92							
Selma, Calif., Mrs. Mary Clausen in memory of Mrs. Arthur Jensen	5.00			2.50	2.50				
Denver, Colo., First Bethany Luth. Church	193.23							193.23	
Elk Horn, Ia., in memory of Rev. Anders Hansen for the Parkijuli Mission from friends	27.50			27.50					
Sidney, Mont., Brorson Luth. Church, an offering	21.61	21.61							
Calgary, Alberta, Can., Sharon Luth. Church, an offering	79.65	79.65							
Eugene, Ore., from an unnamed family in Bethesda congregation for support of a Native Evangelist in Sudan	125.00				125.00				
Norwalk, Calif., Trinity Luth. Church	35.50							35.50	
Afternoon offering at convention in Lynwood, Calif.	297.13	74.29	74.28	74.28	74.28				
Albert Lea, Minn., in memory of Allen Jensen toward a new church in Japan	500.00	500.00							
Albert Lea, Minn., in memory of Allen Jensen for the Par Pa Chapel in Colombia	5.00		5.00						
Albert Lea, Minn., in memory of Allen Jensen	6.00				1.00			5.00	
Albert Lea, Minn., the Santal Circle of Trinity Luth. Church	25.00			25.00					
Albert Lea, Minn., the Colombia Mission Circle	31.15		31.15						
Elk Horn, Ia., Mr. and Mrs. Ivan D. Petersen	60.00		30.00		30.00				
Luverne, N. D., Luverne Luth. Church	19.45	10.00		9.45					
Oakland, Calif., Dorcas Society of Our Savior's Luth. Church, Life Membership for Mrs. Sena L. Hansen, Castro Valley, Calif., and for Mrs. Nan Nielsen, Centerville, Calif.	13.50				13.50				
TOTAL	27895.29	4049.21	1770.62	1105.39	3833.32	30.00	48.80	16962.95	95.0

Received with thanks.

Blair, Nebr., July 30, 1955.

H. J. Hansen, Treas.

SUPERINTENDENTS AND LEADERS OF OUR SUNDAY SCHOOLS

(Continued from page 8)

art for each teacher on which to check when each as studied and realized by the above named sug-s.

the firm conviction of the board that, if the sug-s for study and what each child is to do are out, spiritual blessings will come to each child, ass, and the entire Sunday school. Therefore, it is e of the board that every church school staff of each Sunday school will carefully study this material through prayer, and use it in part or in its entirety. May God bless this effort in our church school for the children already enrolled and for the children it may bring in.

(If more materials are needed, order from the Lutheran Publishing House, Blair, Nebraska, and if there are questions pertaining to the same, contact Pastor Verner N. Carlsen, Chm. for the Evangelism Program, 606 Bluff Street, Council Bluffs, Iowa.)

RGAN—ONCE CALLED HE "DEVIL'S BAGPIPES"

(Continued from page 11)

utheran composer, and Han-ally ushered in the era of n organ music.

and remained unalterably d to organ music in churches he 18th century. In Scotland gan was denounced as a "kist istles" and the "devil's bag-

our own country, the first known to have installed an was historic Gloria Dei, in elphia; affectionately known Swedes. That was in 1703. Falckner, the first Lutheran r ordained in the New World, to a friend in Germany stat-at "Music would contribute to a good Christian service. It not only attract and civilize ld Indians (who) would come ng from near and far to hear an unknown melody . . . but so ate and intrigue them, as other ers found out, that they would arry off the pipes, one by one, y to make music for them-."

en Pastor Falckner was in-d in 1706 in Gloria Dei Church, ighboring colony of German Pietists was invited and helped to provide the music. It consisted, we are told, not only of the organ but viols, hautboys, kettledrums and trumpets. It must have been a musical feast indeed.

At the same time, in the British Colonies even a church bell was a rarity. In 1711 an Englishman, Thomas Brattle, imported an organ to America for use in his own home. Upon his death he bequeathed the organ to his church but wisely provided that in the event his own church refused the gift, it should go to Kings Chapel. Kings Chapel thus became probably the first English church in the colonies to install an organ. An organist was imported to play it. Eventually, however, the prejudice was broken down and beautiful music took its rightful place in the staid meeting houses of New England.

In order to understand the difference in music in the British and German churches, one must remember the founders. Calvin was a Puritan in the strictest sense of the word. He believed sincerely that anything of man's devising, even a hymn, profaned divine worship and was displeasing to God. Luther, on the other hand, had always loved music. As a penniless student in Magdeburg and later at Eisenach, Luther sang under the windows of wealthy citizens, accompanying himself with his lute. It was on the charity of these wealthy people that he depended for bread. Ursula Cotta was so moved by the beauty of the boy's voice that she offered him a home and treated the lad like a son. In later years Luther always composed and sang to the accompaniment of a lute. It was natural then for him to think of instrumental music in accomplishing his reforms in the church.

Realizing that the masses were incapable of singing the complex music and the Latin words of the Catholic ritual, Luther wrote new and dignified words to fit some of the worthy folk tunes familiar to all of the German people. Both choir and congregation joined in singing these songs in their native tongue. From this style of service grew the Chorale, originating in Northern Germany, which paved the way for the new Protestant worship service. And in this early congregational singing, the choristers were accompanied by an organ or other instrument, thus instilling a love of music in the Lutheran people from the very beginning of the church.

—Reprinted from "Teen Talk"

S AND NOTES

(Continued from page 6)

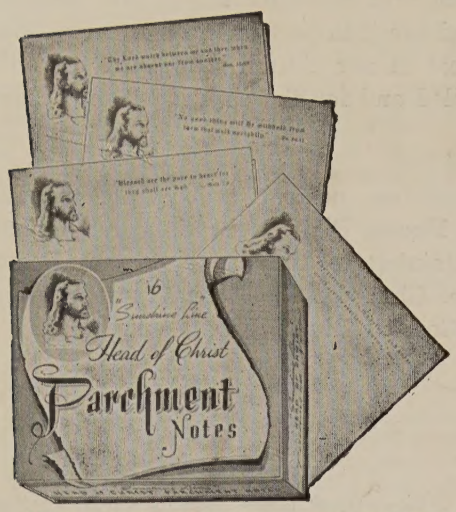
this Complex Life of today" is opic of the district. All the con-tions are urged to send delegates, elegate for each twenty-five con-d members and fraction thereof. astors of the district are expect-attend. As this likely is one of ast district meetings to held be-he merger, it will be of interest that as many as possible of the friends of our district attend. Join us in prayer for a blessed convention.

Axel M. Andersen
District President

Our Savior's Lutheran congregation of Edmore, Michigan, extends a cordial invitation to pastors, delegates and friends of the Illinois District to be its guests during the district convention, August 25th-28th. Lodging will be provided the delegates and guests in the home, meals will be served in the church's dining room. Send your reservations to the convention secretary, Mrs. Elvera Larsen, Rt. 2, Edmore, Michigan.

Charlie O Hansen, President
Olaf Andersen, Secretary

1955 SCRIPTURE TEXT ITEMS



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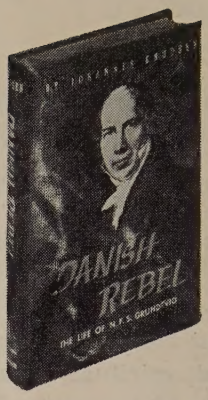

Danish Rebe

By Johannes Knudsen

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This book is a definitive b ography of Grundtvig writte by Dr. Johannes Knudse now a guest professor at Ch cago Lutheran Seminary.

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